TRANSLATION

OF THE

ÍSHOPANISHAD,

ONE OF THE CHAPTERS OF THE

YAJUR VÉDA:

ACCORDING TO THE COMMENTARY OF THE CELEBRATED

SHANKAR-ÁCHÁRYA;

ESTABLISHING THE UNITY AND INCOMPREHENSIBILITY OF THE

SUPREME BEING;

AND THAT HIS WORSHIP ALONE CAN LEAD TO ETERNAL BEATITUDE.



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INTRODUCTION.

THE physical powers of man are limited; and when viewed comparatively, sink into insignificance; while in the same ratio, his moral faculties rise in our estimation, as embracing a wide sphere of action and possessing a capability of almost boundless improvement. If the short duration of human life be contrasted with the great age of the universe, and the limited extent of bodily strength with the many objects to which there is a necessity of applying it, we must necessarily be disposed to entertain but a very humble opinion of our own nature; and nothing perhaps is so well calculated to restore

our self-complacency as the contemplation of our more extensive moral powers, together with the highly beneficial objects which the appropriate exercise of them may produce.

On the other hand, sorrow and remorse can scarcely fail sooner or later to be the portion of him, who is conscious of having neglected opportunities of rendering benefit to his fellow creatures. From considerations like these, it has been that I, (although born a *Brahmin*, and instructed in my youth in all the principles of that sect,) being thoroughly convinced of the lamentable errors of my countrymen, have been stimulated to employ every means in my power to improve their minds, and lead them to the knowledge of a purer system of morality. Living constantly amongst *Hindoos* of different sects and professions, I have had ample opportunity of observing the superstitious puerilities into which they have been thrown by their self-interested guides; who, in defiance of the law as well as of common sense, have succeeded but too well in con-

ducting them to the temple of Idolatry; and while they hid from their view the true substance of morality, have infused into their simple hearts a weak attachment for its mere shadow.

For the chief part of the theory and practice of *Hindooism*, I am sorry to say, is made to consist in the adoption of a peculiar mode of diet; the least aberration from which, (even though the conduct of the offender may in other respects be pure and blameless) is not only visited with the severest censure, but actually punished by exclusion from the society of his family and friends. In a word, he is doomed to undergo what is commonly called loss of cast.

On the contrary the rigid observance of this grand article of *Hindoo* faith is considered in so high a light, as to compensate for every moral defect. Even the most atrocious crimes weigh little or nothing in the balance against the supposed guilt of its violation.

Murder, theft, or perjury, though brought home to the party by a judicial sentence, so far

from inducing loss of cast, is visited in their society with no peculiar mark of infamy or disgrace.

A trifling present to the *Brahmin*, commonly called *Práyaschit*, with the performance of a few idle ceremonies, are held as a sufficient atonement for all those crimes; and the delinquent is at once freed from all temporal inconvenience, as well as all dread of future retribution.

My reflections upon these solemn truths have been most painful for many years. I have never ceased to contemplate with the strongest feelings of regret, the obstinate adherence of my countrymen to their fatal system of idolatry, inducing, for the sake of propitiating their supposed Deities, the violation of every humane and social feeling. And this in various instances; but more especially in the dreadful acts of self-destruction and the immolation of the nearest relations, under the delusion of conforming to sacred religious rites. I have never ceased I repeat to contemplate these practices with the strongest feel-

ings of regret, and to view in them the moral debasement of a race who, I cannot help thinking, are capable of better things;—whose susceptibility, patience and mildness of character render them worthy of a better destiny. Under these impressions, therefore, I have been impelled to lay before them genuine translations of parts of their scripture, which inculcates not only the enlightened worship of one God, but the purest principles of morality, accompanied with such notices as I deemed requisite to oppose the arguments employed by the *Brahmins*, in defence of their beloved system. Most earnestly do I pray, that the whole may sooner or later prove efficient in producing on the minds of *Hindoos* in general, a conviction of the rationality of believing in and adoring the Supreme Being only; together with a complete perception and practice of that grand and comprehensive moral principle—*Do unto others as ye would be done by.*

PREFACE.

THE most learned Vyasa shows, in his work of the Védánt, that all the texts of the Véd, with one consent, prove but the Divinity of that Being, who is out of the reach of comprehension and beyond all description.—For the use of the public, I have made a concise translation of that celebrated work into Bengalee, and the present is an endeavour to translate* the principal Chapters of the Véd, in conformity to the Comments of the great Shankar Ácharya.—The transla-

* I must confess how much I feel indebted to Doctor H. H. Wilson, in my translations from Sunskrit into English, for the use of his Sunskrit and English Dictionary.

tion of the Ishopanishad belonging to the Yajur, the 2d division of the Védas, being already completed, I have put it into the press;* and the others will successively be printed, as soon as their translation is completed.—It is evident, from those authorities, that the sole regulator of the Universe is but one, who is omnipresent, far surpassing our powers of comprehension; above external sense; and whose worship is the chief duty of mankind and the sole cause of eternal beatitude; and that all that bear figure and appellation are inventions.—Should it be asked whether the assertions found in the Puranas† and Tantras, &c. respecting the worship of the several Gods and Goddesses, are false, or whether Puranas and Tantras are not included in the Shastra, the answer is this:—The Purana and Tantras‡ &c. are of course to be considered as

* Wherever any comment, upon which the sense of the original depends, is added to the original, it will be found written in Italics.

† Said to have been written by Vyas.

‡ Supposed to have been composed by Shiva.

Shastra, for they repeatedly declare God to be one and above the apprehension of external and internal senses; they indeed expressly declare the divinity of many Gods and Goddesses, and the modes of their worship; but they reconcile those contradictory assertions, by affirming frequently, that the directions to worship any figured beings are only applicable to those, who are incapable of elevating their minds to the idea of an invisible Supreme Being, in order that such persons, by fixing their attention on those invented figures, may be able to restrain themselves from vicious temptations, and that those, that are competent for the worship of the invisible God, should disregard the worship of Idols:—I repeat a few of these declarations as follows.—The authority of JAMADAGNI is thus quoted by the great RAGHUNANDAN,—"For the benefit of "those, who are inclined to worship, figures are "invented to serve as representations of God, "who is merely understanding, and has no se-"cond, no parts nor figure; consequently to these

" representatives, either male or female forms and
" other circumstances are fictitiously assigned."
In the second Chapter of the first part of the *Vishnu Purana* it is said; " God is without
" figure, epithet, definition or description.—He
" is without defect, not liable to annihilation,
" change, pain or birth; we can only say, That
" he, who is the eternal being, is God."—" The
" vulgar look for their Gods in Water; men of
" more extended knowledge in celestial bodies;
" the ignorant in Wood, Bricks, and Stones; but
" learned men in the universal soul."—In the 84th Chapter of the 10th division of the *Sri Bhagavat*, CRISHNA says to VYAS and others;
" It is impossible for those, who consider pilgri-
" mage as devotion, and believe that the divine
" nature exists in the image, to look up to, com-
" municate with, to petition and to revere true
" believers in God.—He, who views as the soul
" this body formed of phlegm, wind and bile,
" or regards only wife, children, and relations
" as himself, (that is, he who neglects to con-

"template the nature of the soul) he, who attri-
"butes a divine Nature to earthen Images, and
"believes in the holiness of water, yet pays not
"such respect to those who are endowed with
"a knowledge of God, is as an ass amongst
cows."

In the 9th Chapter of the *Cúlarnava*; it is written "A knowledge of the Supreme Being,
"who is beyond the power of expression and un-
"changeable, being acquired, all Gods and God-
"desses and their texts, which represent them,
"shall become slaves"—"After a knowledge of
"the Supreme Being has been attained, there is
"no need to attend to ceremonies prescribed by
"Shastras—no want of a fan should be felt, when
"a soft southern wind is found to refresh."—The *Maha nirvana* says, "Thus corresponding to the
"natures of different powers or qualities, numer-
"ous figures have been invented, for the benefit
"of those, who are not possessed of sufficient un-
"derstanding."—From the foregoing quotations it is evident, that though the Véds, Puranas, and

Tantras, frequently assert the existence of the plurality of Gods and Goddesses, and prescribe the modes of their worship, for men of insufficient understanding, yet they have also declared in a hundred other places, that these passages are to be taken, merely, in a figurative sense.

It cannot be alleged in support of Idolatry, that "altho' a knowledge of God is certainly "above all things, still as it is impossible to acquire that knowledge, men should of course "worship figured Gods;" for, had it been impossible to attain a knowledge of the Supreme Being, the Véds and Purans, as well as Tantras, would not have instructed mankind to aim at such attainment; as it is not to be supposed, that directions to acquire what is obviously unattainable could be given by the Shastra, or even by a man of common sense.—Should the Idolater say, "that the acquisition of a know-"ledge of God, altho' it is not impossible, is most "difficult of comprehension"—I will agree with

him in that point; but infer from it, that we ought, therefore, the more to exert ourselves to acquire that knowledge; but I highly lament to observe, that so far from endeavouring to make such an acquisition, the very proposal frequently excites his anger and displeasure.

Neither can it be alleged that the Veds, Puranas, &c. teach both the adoration of the Supreme Being and that of celestial Gods and Godesses, but that the former is intended for *Yatis*, or those that are bound by their profession to forsake all worldly considerations, and the latter for Laymen; for, it is evident from the 48th Text of the 3d Chapter of the Vedant, that a householder also is required to perform the worship of the Supreme Being.

Menu also, the chief of Hindoo law givers, after having prescribed all the varieties of rites and ceremonies, in Chapter 12th Text 92 says, "Thus must the chief of the twice-born, tho' he "neglect the ceremonial rites mentioned in the "Shastras, be diligent in attaining a knowledge

"of God, in controling his organs of sense, "and in repeating the Véd."

Again in the 4th Chapter in describing the duties of Laymen, the same author says, "some, "who well know the ordinances for the obla- "tions, do not perform externally the five great "sacraments, but continually make offerings in "their own organs *of sensation and intellect.*"

"Some constantly sacrifice their breath in "their speech, *when they instruct others of* "*God aloud*, and their speech in their breath, "*when they meditate in silence*, perceiving in "their speech and breath thus employed the "imperishable fruit of a sacrificial offering."

"Other *Brahmins* incessantly perform those "sacrifices only, seeing with the eye of divine "learning, that the scriptural knowledge is the "root of every ceremonial observance."

IN THE YAGNYAVALCA IT IS WRITTEN.

"Even a householder, who acquires a liveli- "hood honestly, has faith in the Supreme Being, "shows hospitality to his guests, performs sacra-

" mental rites to his forefathers, and is in the " practice of telling truth, shall be absorbed in- " to the supreme essence." Should it be said ' it still remains unaccountable, that notwith- ' standing the Véds and Purans repeatedly de- ' clare the unity of the Supreme Being, and direct ' mankind to adore him alone, yet the generality ' of Hindoos have a contrary faith and continue ' to practise Idolatry,' I would in answer request attention to the foundation, on which the practical part of the Hindoo religion is built.—Many learn- ed Brahmins are perfectly aware of the absurdity of Idolatry, and are well informed of the nature of the purer mode of divine worship. But as in the rites, ceremonies, and festivals of Idolatry, they find the source of their comforts and fortune, they not only never fail to protect Idol worship from all attacks, but even advance and encou- rage it to the utmost of their power, by keeping the knowledge of their scriptures concealed from the rest of the people. Their followers too, confiding in these leaders, feel gratification in

the idea of the divine Nature residing in a being resembling themselves, in birth, shape, and propensities; and are naturally delighted with a mode of worship agreeable to the senses, though destructive of moral principles, and the fruitful parent of prejudice and superstition.

Some Europeans indued with high principles of liberality, but unacquainted with the ritual part of Hindoo idolatry, are disposed to palliate it by an interpretation, which though plausible, is by no means well founded. They are willing to imagine, that the Idols, which the Hindoos worship, are not viewed by them in the light of Gods or as real personifications of the divine attributes, but merely as instruments for raising their minds to the contemplation of those attributes, which are respectively represented by different figures. I have frequently had occasion to remark, that many Hindoos also, who are conversant with the English language, finding this interpretation a more plausible apology for Idolatry, than any with which they are furnished

by their own guides, do not fail to avail themselves of it, though in repugnance both to their faith and to their practice. The declarations of this description of Hindoos, naturally tend to confirm the original idea of such Europeans, who from the extreme absurdity of pure, unqualified idolatry, deduce an argument against its existence. It appears to them impossible for men even in the very last degree of intellectual darkness to be so far misled as to consider a mere Image of wood or of stone as a *human being*, much less as a divine existence. With a view therefore to do away any misconception of this nature, which may have prevailed, I beg leave to submit the following considerations.

Hindoos of the present age, with a very few exceptions, have not the least idea that it is to the attributes of the Supreme Being as figuratively represented by shapes, corresponding to the nature of those attributes, they offer adoration and worship under the denomination of Gods and Goddesses. On the contrary the slightest

investigation will clearly satisfy every enquirer, that it makes a material part of their system to hold as articles of faith all those particular circumstances, which are essential to a belief in the independent existence of the objects of their Idolatry as deities clothed with Divine Power.

Locality of habitation and a mode of existence analogous to their own views of earthly things, are uniformly ascribed to each particular God. Thus the devotees of *Siva*, misconceiving the real spirit of the Scriptures, not only place an implicit credence in the separate existence of *Siva*, but even regard him as an omnipotent being, the greatest of all the divinities, who, as they say, inhabit the northern mountain of Cailas; and that he is accompanied by two wives and several children, and surrounded with numerous attendants. In like manner the followers of Vishnu, mistaking the allegorical representations of the Sastras for relations of real facts, believe him to be chief over all other Gods, and

that he resides with his wife and attendants on the sumit of heaven. Similar opinions are also held by the worshippers of Cali, in respect to that Goddess. And in fact the same observations are equally applicable to every class of Hindoo devotees in regard to their respective Gods and Goddesses. And so tenacious are those devotees in respect to the honour due to their chosen divinities, that when they meet in such holy places, as *Haridwar*, *Pryag*, *Siva-Canchi* or *Vishnu-Canchi* in the *Dekhin*, the adjustment of the point of precedence, not only occasions the warmest verbal altercations, but sometimes even blows and violence. Neither do they regard the images of those Gods merely in the light of instruments for elevating the mind to the conception of those supposed beings; they are simply in themselves made objects of worship. For whatever Hindoo purchases an Idol in the market, or constructs one with his own hands, or has one made up under his own superintendence, it is his invariable practice to per-

form certain ceremonies, called *Prán Pratisht'ha* or the endowment of animation; by which he believes that its nature is changed from that of the mere materials of which it is formed, and that it acquires not only life but supernatural powers. Shortly afterwards, if the Idol be of the masculine gender, he marries it to a feminine one, with no less pomp and magnificence than he celebrates the nuptials of his own children. The mysterious process is now compleat; and the God and Goddess are esteemed the arbiters of his destiny, and continually receive his most ardent adoration.

At the same time the worshipper of Images, ascribes to them at once the opposite natures of human and of super-human beings. In attention to their supposed wants as living beings, he is seen feeding or pretending to feed them, every morning and evening; and as in the hot season he is careful to fan them, so in the cold, he is equally regardful of their comfort, covering them by day with warm clothing, and placing them at night in a snug bed.

But superstition does not find a limit here: The acts and speeches of the Idols, and their assumption of various shapes and colours, are gravely related by the Brahmins, and with all the marks of veneration are firmly believed by their deluded followers. Other practices they have with regard to those Idols which decency forbids me to explain. In thus endeavouring to remove a mistake into which I have reason to believe many European gentlemen have been led by a benevolent wish to find an excuse for the errors of my countrymen, it is a considerable gratification to me to find that the latter have begun to be so far sensible of the absurdity of their real belief and practices, as to find it convenient to shelter them under such a cloak, however flimsy and borrowed. The adoption of such a subterfuge encourages me greatly to hope, that they will in time abandon what they are sensible cannot be defended; and that forsaking the superstition of Idolatry, they will embrace the rational worship of the God of nature, as enjoined

by the Véds, and confirmed by the dictates of common sense.

The argument, which is frequently alleged in support of Idoltry, is, that, "those who "believe God to be omnipresent, as declared "by the doctrines of the Védánt, are required "by the tenets of such belief, to look upon all "existing creatures as God, and to shew divine "respect to birds, beasts, men, women, vegeta-"bles, and all other existences; and as practi-"cal conformity to such doctrines is almost im-"possible, the worship of figured Gods should "be admitted."—This misrepresentation, I am sorry to observe, entirely serves the purpose intended, by frightening Hindoos in general from attending to the pure worship of the Supreme Regulator of the universe. But I am confident that the least reflection on the subject will clear up this point beyond all doubt; for the Védánt is well known as a work, which inculcates only the unity of God; but if every existing creature should be taken for a God by the followers of the

Védánt, the doctrines of that work must be admitted to be much more at variance with that idea than those of the advocates of Idolatry, as the latter are contented with the recognition of only a few millions of Gods and Goddesses, but the Védánt in that case must be supposed to admit the divinity of every living creature in nature. The fact is, that the Védánt by declaring, that, "God is every where, and every thing is in "God," means that nothing is absent from God and nothing bears real existence except by the volition of God, whose existence is the sole support of the conceived existence of the universe, which is acted upon by him in the same manner as an human body is by a soul. But God is at the same time quite different from what we see or feel.

The following texts of the Védánt are to this effect: (11th Text, of the 2d Section, of the 3d Chapter of the Védant, "That being, which is "distinct from matter and from those which "are contained in matter, is not various, because

"he is declared by all the Véds to be one be-"yond description," and again, "The Véd has "declared the Supreme Being to be mere under-"standing." Moreover if we look at the conduct of the ancient true believers in God, as Janaca, the celebrated prince of Mithila, Vasisht'ha, Sanaca, Vyasa, Sancaracharyu, and others, whose characters as believers in one God, are well known to the public by their doctrines and works, which are still in circulation; we shall find that these teachers, although they declared their faith in the omnipresent God, according to the doctrines of the Védant, assigned to every creature, the particular character and respect he was entitled to. It is however extremely remarkable, that the very argument, which they employ to shew the impossibility of practical conformity to faith in the omnipresence of God, may be alleged against every system of their own Idolatry; for the believers in the Godhead of Crishna, and the devotees of Cali, as well as the followers of Siva, believe firmly in

the omnipresence of Crishna,* Cali,† and Siva,‡ respectively. The authorities then for the worship of those Gods, in declaring their omnipresence, would according to their own argument, enjoin the worship of every creature as much as of those supposed divinities: Omnipresence, however, is an attribute much more consonant with the idea of a Supreme Being than with that of any fictitious figure to which they pay divine honours! Another argument is that "no man "can have, as it is said, by the Sastra, a desire "of knowledge respecting the Supreme Being, "unless his mind be purified; and as Idol wor-"ship purifies men's minds; it should be there-"fore attended to" I admit the truth of the first part of this argument, as a desire of the acquisition of a knowledge of God is an indication of an improved mind; consequently whenever we see a person possessed of that desire, we

* Vid. 10th chapter of the Gétá.

† Vid. 23d text of the Chap. 11th of the Débí-máhátmya.

‡ Vid. Rudra máhátmya in the Dándharma.

should attribute it to some degree of purification; but I must affirm with the Véd, that purity of mind is the consequence of divine worship, and not of any superstitious practices.

The Vrihadaranyaca says, "adore God alone." Again, "nothing excepting the Supreme Being "should be adored by wise men." "God alone "rules the mind, and relieves it from impurity."

The last of the principal arguments which are alleged in favor of Idolatry is, that it is established by custom. "Let the authors of the "Véds, Poorans, and Tuntras," it is said, "assert what they may in favor of devotion to the "Supreme Being, but Idol worship has been "practised for so many centuries that custom "renders it proper to continue that worship." It is however evident to every one possessed of common sense, that custom or fashion is quite different from divine faith; the latter proceeding from spiritual authorities and correct reasoning, and the former being merely the fruit of vulgar caprice.

What can justify a man, who believes in the inspiration of his religious books, in neglecting the direct authorities of the same works, and subjecting himself entirely to custom and fashion, which are liable to perpetual changes and depend upon popular whim? But it cannot be passed unnoticed that those, who practise Idolatry and defend it under the shield of custom, have been violating their customs almost every twenty years, for the sake of a little convenience, or to promote their worldly advantage: a few instances which are most commonly and publicly practised, I beg leave to state here.

1st. The whole community in *Bengal*, with very few exceptions, have since the middle of last century, forsaken, their ancient modes of the performance of ceremonial rites of religion, and followed the precepts of the late Raghunandan, and consequently differ in the most essential points of ceremonies, from the natives of *Behar*, *Tirhoot*, and *Benares*. 2d. The system of their sub-divisions in each cast with the modes

of marriage and inter-marriage, is also a modern introduction, altogether contrary to their law and ancient customs. 3d. The profession of instructing European Gentlemen in the Veds, Simrit and Purans, is a violation of their long established custom; and. 4th. The supplying their European guests with wine and victuals in presence of their Gods and Goddesses is also a direct breach of custom and law. I may conclude this subject with an appeal to the good sense of my countrymen, by asking them "whose advice "appears the most disinterested and most ratio- "nal—that of those who, concealing your scrip- "tures from you, continually teach you thus," 'believe whatever we may say.—don't examine 'or even touch your scriptures, neglect entirely 'your reasoning faculties—do not only consider 'us whatever may be our principles, as Gods on 'Earth, but humbly adore and propitiate us by 'sacrificing to us the greater part (if not the 'whole) of your property:' "or that of the man "who lays your scriptures and their comments as

" well as their translations before you and solicits
" you to examine their purport, without neglect-
" ing the proper and moderate use of reason; and
" to attend strictly to their directions, by the ra-
" tional performance of your duty to your sole
" creator, and to your fellow creatures, and also
" to pay true respect to those who think and act
" righteously," I hope no one can be so preju-
diced as to be unable to discern which advice is most calculated to lead him to the best road to both temporal and eternal happiness.

UPANISHAD

OF THE

VÉDA.

1st. ALL the material extension in this world, whatsoever it may be, should be considered as clothed with the existence of the Supreme regulating spirit: By thus abstracting thy mind *from worldly thoughts*, preserve thyself *from self-sufficiency*, and entertain not a covetous regard for property belonging to any individual.

2d. Let man desire to live a whole century, practising, in this world, during that time, re-

ligious rites; because for such A SELFISH MIND AS THINE, besides the observance of these rites, there is no other mode, the practice of which would not subject thee to evils.

3d. THOSE THAT NEGLECT THE CONTEMPLATION OF THE SUPREME SPIRIT, *either by devoting themselves solely to the performance of the ceremonies of religion, or by living destitute of religious ideas, shall, after death,* ASSUME THE STATE OF DEMONS, *such as that of the celestial Gods, and of other created beings,* WHICH ARE SURROUNDED WITH THE DARKNESS OF IGNORANCE.

4th. The Supreme Spirit is one and unchangeable: He proceeds more rapidly than the comprehending power of the mind: Him no external sense can apprehend, for a knowledge of him out-runs even the internal sense: He, though free from motion, seems to advance, leaving behind human intellect, which strives to attain a knowledge respecting him: He being the eternal ruler, the Atmosphere regulates under him the whole system of the world.

5th. He the Supreme Being, seems to move every where, although he in reality has no motion; He seems to be distant *from those who have no wish to attain a Knowledge respecting him*, and he seems to be near *to those who feel a wish to Know him*: But, in fact, He pervades the internal and external parts of this whole universe.

6th. He, who perceives the whole universe in the Supreme Being; (*that is he who perceives that the material existence is merely dependant upon the existence of the Supreme Spirit*,) and who also perceives the Supreme Being in the whole universe; (*that is he who perceives that the Supreme Spirit extends over all material extension*,) does not feel contempt *towards any creature whatsoever*.

7th. When a person possessed of true knowledge conceives that God extends over the whole universe, (*that is that God furnishes every particle of the universe with the light of his exist-*

ence,) how can he as an observer of the real unity of the pervading Supreme existence, be affected with infatuation or grievance?

8th. He overspreads all creatures: is merely Spirit, without the form either of any minute body, or of an extended one, which is liable to impression or organization: He is pure, perfect, omniscient, the ruler of the intellect, omnipresent, and the self-existent: He has from eternity been assigning to all creatures their respective purposes.

9th. Those observers of religious rites, that perform only the worship of the sacred fire and oblations to sages, to ancestors, to men, and to other creatures, without regarding the worship of celestial Gods, shall enter into the dark regions: and those practisers of religious ceremonies, who habitually worship the celestial Gods only, disregarding the worship of the sacred fire and oblations to sages, to ancestors, to men, and to other creatures, shall enter into a region still darker than the former.

10th. It is said that adoration of the celestial Gods produces one consequence; and that the performance of the worship of sacred fire, and oblations to sages, to ancestors, to men, and to other creatures, produce another: Thus have we heard from learned men who have distinctly explained the subject to us.

11th. Of those observers of ceremonies, whosoever, knowing that adoration of celestial Gods, as well as the worship of the sacred fire, and oblation to sages, to ancestors, to men, and to other creatures, should be observed alike by the same individual, performs them both, will, by means of the latter, surmount the obstacles presented by natural temptations, and will attain the state of the celestial Gods, through the practice of the former.

12th. Those observers of religious rites, who worship Prakriti* alone, shall enter into the dark

* Prakriti (or nature) who, though insensible, influenced by the Supreme Spirit, operates throughout the universe.

region: and those practisers of religious ceremonies that are devoted to worship solely the prior operating, sensitive particle, allegorically called Brahmá, shall enter into a region much more dark than the former.

13th. It is said that one consequence may be attained by the worship of Brahmá, and another by the adoration of Prakriti. Thus have we heard from learned men, who have distinctly explained the subject to us.

14th. Of those observers of ceremonies whatever person, knowing that the adoration of Prakriti, and that of Brahmá, should be together observed by the same individual, performs them both, will, by means of the latter, overcome indigence, and will attain the state of Prakriti, through the practice of the former.

15th. "Thou hast, O Sun," *(says to the Sun a person agitated on the approach of death, who during his life attended to the performance of religious rites, neglecting the attainment of a knowledge of God)* "thou hast, O Sun, conceal-

ed by thy illuminating body the way to the true Being, who rules in thee. Take off that veil for the guidance of me thy true devotee."

16th. "O thou," (continues he) who nourishest the *world*, movest singly, and who dost regulate the *whole mundane* system—"O Sun, Son of Cushyup, disperse thy rays for my passage, and withdraw thy violent light, so that I may by thy grace behold thy most prosperous aspect." "*Why should I (says he again retracting himself on reflecting upon the true divine nature)" why should I entreat the Sun, as* I AM WHAT HE IS," *that is,* "*the Being who rules in the Sun rules also in me.*"

17th. "Let my breath," *resumes he,* "be absorbed *after death* into the wide atmosphere; and let this my Body be burnt to ashes. O my intellect, think *now on what may be beneficial to me.* O fire, remember what religious rites I have hitherto performed."

18th. "O illuminating fire," *continues he,* "observing all our religious practices, carry us

"by the right path to the enjoyment of the
"consequence of our deeds; and put an end to
"our sins; we being now unable to perform
"thy various rites, offer to thee our last salu-
"tation."*

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* This example from the Véds, of the unhappy agitation and wavering of an Idolater on the approach of death, ought to make men reflect seriously on the miserable consequence of fixing their mind on any other object of adoration, but the one Supreme Being.